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1926

THE LATTER-DAY SAINTS' MILLENNIAL STAR

ESTABLISHED IN 1840

"No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned." DOCTRINE AND COVENANTS 121: 41.

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Price One Penny

A MASTER AND HIS MUSIC*

ELDER RICHARD R. LYMAN

OF THE COUNCIL OF THE TWELVE

THE VIRILITY of the Church is the testimony of which Brother Stephen L. Richards has just spoken. We have in the mission field thousands who are giving their time and paying their own expenses and preaching the Gospel, because in their own souls there burns this satisfying and impelling testimony. I predict that many of our older and more experienced Church members, who have this same testimony burning in their hearts, will respond to the appeal that has been made by President Grant to go for about six months into the various parts of the United States and our neighbouring countries at their own expense and preach the Gospel of Jesus Christ. What but this testimony could induce people to render such a service?

A TRIP TO THE MEXICAN MISSION

I returned recently from an extremely interesting trip with President Rey L. Pratt and Dr. George W. Middleton through the Mexican Mission. Our neighbour on the south is a country with great resources and unusual possibilities. The climate, especially in those great valleys around the City of Mexico, is neither too warm nor too cold. The temperature rarely reaches 70 degrees and very rarely gets as low as 60 degrees. No provision is made for heated buildings, artificial heat being unnecessary. The

*Address delivered at the fourth session of the Ninety-sixth Semi-annual Conference, in the Tabernacle, Salt Lake City, Utah, October 5th, 1925.

history of the country thrills with romance. The ancient ruins of temples, cities and palaces, showing a knowledge of engineering and construction which is well nigh impossible to explain, has an intense interest to all of us who are familiar with, and interested in, the Book of Mormon.

The president of this Mission is thoroughly filled with a love for the Mexican or Indian people who reside in our neighbour republic. Average people have hardly a greater interest in their blood relatives than has President Rey L. Pratt in the Mexican people. An eloquent speaker, he knows their language more perfectly than many of them know it themselves.

You who have sons and daughters in that Mission have reason to be proud of them. They are dignified, business-like, earnest and unselfish. They are carrying to the people of Mexico lessons in sanitation, agriculture, and even in ventilation. They are helping to build churches; and, more important than all else, they are carrying to them lessons in honour and honesty, truth, virtue, and faith, which constitute the Gospel.

A TRIBUTE TO JOHN J. MCCLELLAN

While I would like to say more about the Mexican Mission, I shall not do so now, because I feel that this occasion demands that I say something concerning the life and accomplishments of my friend, and yours, that master musician, the late John J. McClellan. I little thought six months ago when, in conference, we were stirred by the strains of the great organ, operated under his skilful touch, that he would not be here to-day.

It is twenty-nine years since he came to Salt Lake City. A little more than thirty years ago he and I were boys together in Ann Arbor, Michigan. I was a student in the Department of Civil Engineering at the University, and he was studying in the Michigan School of Music. I have sat at the end of his piano by the hour, thrilled by the story which his music told. In those days he was kind enough to say that my enjoyment of his music was his greatest encouragement.

His heart was deeply and truly religious as well as musical. Once when a group of young people in that college city were holding a testimony meeting, I said, "John, will you play for us?" Thinking I had asked him to pray, he arose and poured out the genuine fervour of his soul in a prayer that touched our hearts.

At twenty he led the Catholic choir in Ann Arbor. He composed the mass presented in that great musical center on Easter. He not only led the choir and prepared the parts for the singers, but also arranged the parts for the orchestra. Elsewhere this achievement would have been greatly to his credit, but it was unusually so in that great musical center.

The Columbian Organ, constructed for the World's Fair of 1893,

and secured by the Michigan School of Music, was the first great organ on which McClellan played. His teacher was Professor Stanley, and when the professor himself could not appear at recitals McClellan was his substitute. Even in those, his boyhood days, he thrilled the audiences which filled University Hall.

Shortly before his death Elbert Hubbard cancelled his reservations to hear McClellan play. Later in the *Fra* he wrote:

If any man has the spirit of old Bach it is this man McClellan. He is a wizard of the keys.

I thought I had heard organ playing before, but the exquisite modulations, the tones and tints of sweet sounds that this man produces can not be described. They must be heard—and more, they must be felt. McClellan does not play with his hands and feet; he plays with his heart and head, and the keys respond to love's caress. Only high intelligence sympathy, and superb imagination can produce such music.

What Paderewski is to the piano, McClellan is to the pipe-organ.

The "Mormons" make great use of instrumental music. Their choral societies deserve to rank as a pattern for all America.

When his death was announced, telegrams and letters of sympathy came to his family from England, France, Germany, even from Japan and the islands of the sea. Wherever people are found who are interested in music, there it seems John J. McClellan is not only known but loved.

A letter to the professor himself from one of his students in France, which came after his death, says in part:

We have quite a little colony here, and you are often the subject of our conversation. We are all intensely interested in your welfare. . . . Dupre gave a recital on the new organ recently. It was of course a great performance. He talked to us after the concert and inquired especially of you. He expressed deep interest in you personally, in your work, and asked to be remembered to you most sincerely. [Dupre is one of the world's greatest organists].

The secretary of the Municipal Band of Long Beach, California, writes:

Mr. McClellan was known to nearly every member of this band, and they admired and esteemed him for his high character and they felt honoured in his friendship. In his personal and professional life he has left a monument in which his family and friends may take the utmost pride. . . . Many in Long Beach have been looking forward to the time when we might have a new auditorium, with John J. McClellan seated at a wonderful organ exercising the magic of his musicianship on the keyboard in the style in which he had so few peers.

Mr. H. C. Bush wrote from Chicago:

He was a genius in his personality as well as in his art, and his light shone brightly all over this broad land. . . . He was ambitious beyond his physical strength, and like a good soldier, he died fighting.

Wrote one tourist from West Virginia:

John J. McClellan was born with the soul of a genius and the heart of an artist. Probably a million people heard him in Tabernacle recitals. As one of the million I attended a recital eight years ago. I acknowledge therefore a debt which I can never repay.

King Albert of Belgium was so pleased with his music that he decorated McClellan with the order of the crown. He never played games, he was not interested in football, no one ever saw him dance. He devoted himself exclusively to his art. He and I were young men together in the old Salt Lake Stake when it covered all of Salt Lake County. On many occasions while I was Stake Superintendent of the Mutuals he went with me to do the playing, Thomas Ashworth to do the singing, and B. F. Grant to do the speaking. The meeting houses in Salt Lake County were never large enough to hold the multitudes who came out to attend.

He was always ready to render service. The last time I saw him it was to ask if he would be willing at an irregular hour and on an unusual day to give a recital for the members of the American Society of Civil Engineers. As usual he answered promptly, "I will." As I left his studio with William R. Wallace I said, "He is not able, nor will he be, to play at that recital. He is not well. I fear we may never hear him play again."

While I have not seen him since, the words he handed me on that occasion concerning the great organ I used in a public address. Among other things he wrote:

The organ in every department is well nigh perfect. It is one of the world's greatest—a master instrument. For tone it has no equal. Notables from all over the earth, including four Presidents of the United States, Senators, Congressmen, the nobility of Europe and the King and Queen of Belgium have been entertained by its music. It is used in more public affairs than any other dozen organs. It has a corps of five organists who use it daily.

I have been told by many who have had experience in the mission field that without exception they find friends in those who have heard the great organ. And not tens of thousands, but hundreds of thousands, during his twenty-five years of service, have heard this instrument. To me it is a source of keen regret that I was too far away to attend his funeral. How appropriate that the services were held in this great, this historic building, every fiber of which has vibrated with his divine music. How appropriate that the great organ should be draped and should, during his funeral, be silent.

While he has held no official position, yet for hours before the funeral hundreds came to take a last look at that friendly, intelligent face from which had come so many smiles and looks of kindness. When the hour for the funeral arrived, this great

building was packed. The multitude came to do honour to a genius, a gentleman, a friend.

This man's father and mother were pioneers. He was purely a product of the "Mormon" Church. A commanding personality, a courtly manner, a disposition affable and charming, his life was full of love, laughter and sunshine. The tenderness of his heart and the refinement of his mind were expressed in his music. His eyes were always full of smiles.

May heaven be good to the wife of my lifelong friend. May kind Providence remember his excellent son and his charming daughters to enable them always to remember the virtues of their talented father. May kind Providence comfort the heart of his widowed and pioneer mother, bringing comfort to her who bore him, and who, mother-like, was devoted to him with the fondness of unceasing love, I humbly pray, through Jesus Christ. Amen.

HEALING INVOKED BY PRAYER*

ELDER JOSEPH W. McMURRIN

OF THE FIRST COUNCIL OF SEVENTY AND PRESIDENT OF THE
CALIFORNIA MISSION

I HAVE very greatly rejoiced in the testimonies that have been borne by our brethren. I have had the thought in my mind, what a wonderful blessing it is to be associated with the Church of Jesus Christ of Latter-day Saints, when all of these marvelous things that have been spoken of have taken place; and the Lord our God, in His mercy and kindness and in keeping with the promises that He made to holy prophets in ancient times, has revealed anew the everlasting Gospel and sent from His presence holy beings to clothe mortal men with power and authority to legally teach the things of the kingdom of heaven, and to legally administer sacred and holy ordinances that are essential to the salvation of the children of men. We should be a most grateful people. No other people are possessed of such blessings as we enjoy.

I hope that the testimony that has been borne, in relation to the virtue and power of prayer, may find lodgment in the hearts of the people; that not only young men and women may believe in this power, but that older men and women also may have the same belief, that they may understand and realise that God, our Eternal Father, is a living, intelligent being, and that by means known only to Him He is able to hear our humble petitions; and

*Address delivered at the second overflow meeting of the Ninety-sixth Semi-annual Conference, in the Assembly Hall, Salt Lake City, Utah, October 4th, 1925.

He has the power to bless us with the blessings that will be for our advantage. And I know that the Lord our God is hearing the prayers of His people. I sometimes think of what advertising would be done by some of the so-called healers in the State of California under like circumstances; for we have "healers" there, men and women who profess, through the power of prayer, to heal the sick, and they tell some very remarkable stories in relation to the healing that oftentimes follows their ministry. And sometimes Latter-day Saints are disturbed because of hearing that somebody has received a blessing through prayer. I often think of the statement made to me by President Charles W. Penrose, when discussing this angle of the question, that there were healings taking place, and his answer was, "Well, what of it?" I was a little startled for the moment, but the more I have given thought to that answer the more sensible it appears to me. What of it?

No healings that take place among the inhabitants of the earth, no matter who may be healed, take from us to-day the authority that was given by the sending of holy angels, that that authority might be conferred upon men. We have healings, marvelous healings, from time to time, in the State of California. It might surprise people, because generally when people think of California they think of pleasure, not of religion, not of prayer; and yet we have praying men and praying women in California, Latter-day Saints, who believe in the ordinances of the Gospel of Jesus Christ and the power and virtue of the authority that has been restored. One of those men is Bishop Thomas, who formerly lived in Idaho Falls. He went as a Patriarch, at the call of a sister who was afflicted, not long ago, and she commenced to tell him that she was going to one of the "healers", a woman who has attracted great attention in the City of Los Angeles; and she wanted a patriarchal blessing before she visited this woman. The Patriarch did not feel like giving her a blessing, just at that time, but he taught her the doctrines of the Gospel, told her of the promises that had been made by the Lord our God through the holy Priesthood, that if any were sick they were to call for the Elders of the Church and be anointed with oil, and the prayer of faith should save the sick. This woman had been bedridden for four years, but she commenced to grasp the importance of the teachings that were given her, and then she sought a blessing in the way appointed of the Lord, at the hands of Bishop Thomas; she was blessed by the authority of the Priesthood, and the next morning, before Bishop Thomas left his home, there was a rap at his door, and when he opened the door the husband of this woman was standing there and said, "Come out, come out, and meet my wife; she can walk." The woman who had not walked for four years was healed by the power of God. How such a thing would be heralded if it had

been brought about by one of those so-called "divine healers"! It is not heralded so much in the Church of Jesus Christ. Those are incidents in connection with the Lord's work that are transpiring all the time, and they are treasured in the minds of the people, but are never advertised to the world for gain.

I myself not long ago went to the Los Angeles county hospital, and I looked upon a girl who, in my own judgment, was dying, and the doctors said she was dying. They had telegraphed to Salt Lake City for her father and mother to come. The father works over here in the Bishop's building. And at the girl's request, as she gasped out word by word with what seemed to be her dying breath, for the healing ordinance, we administered to her, and when I left her, to go to the railway station a mile or two away, I thought, I wonder if that father and mother coming in on the train within a few minutes will be in time to see their beloved daughter alive. When we returned, the dying daughter had been healed by the power of God—not raised up to health and strength instantaneously, but that dying power that had seized upon her had been banished away, that look of death was gone, and she was able to converse with father and mother, and she also was healed by divine power in answer to prayer.

I rejoice in this authority that God has restored to men upon the earth. I know its value, I know its truth. I thank God that the ears of my own parents were saluted with this gospel message in their native land; and that in the mysterious providences of God and by His power and the operation of His Spirit, they were brought to understand and believe the message of the Gospel, and that because of their faith and their belief and their travels from afar, they gave me birth in the land of Zion. I rejoice in it. I praise the name of God for my birthplace here, in this choice land, and I believe, with all my heart, that this is a choice land. I believe that when President Brigham Young made the announcement, as he looked over this valley, "This is the place", that he made a declaration of greater importance than he himself comprehended. And as time has gone on and development has taken place, we have learned something of the richness of the soil here in this barren "American Desert"—no richer soil upon the face of the whole earth. We have learned something of the richness of these mountains, teeming with their precious wealth—mountains of iron and mountains of coal and mountains of copper and many other precious minerals. We are just beginning to learn something of the marvelous scenery of this country, and people are being attracted to our beloved Utah.

We ought to praise God that through His mercy and by His power and the inspiration of His Spirit the feet of our fathers were planted here, and we ought to believe that "This is the place." God help us to so believe, I humbly pray, in the name of Jesus Christ. Amen.

THURSDAY, MARCH 4, 1926

EDITORIAL

A LATTER-DAY PROPHET

THE NAMES THAT LIVE, as titles of distinction in the memory of the race, are of men whose message to the world is in a manner new, whose mission is specific and distinctive.

The man of whom we speak, Joseph Smith, is one whom men can neither forget nor ignore, try as they may. His place in history is secure; whether he be known for good or for evil his work is recognised as that of a mission peculiarly his own.

The message he bore, the labour he performed among his fellows, the claims he made as to authority and appointment, have been questioned and analysed with keenest care and in most exacting detail at the hands of both friends and opponents.

Few indeed are the historic incidents in which so many questions of supreme importance to mankind have turned upon the personality and claims of an individual, as are associated with the life and labours of the man, Joseph Smith.

While yet a lad he appeared on the stage of human notice, declaring in gentle tone and simple words that he had been personally visited and instructed by the Eternal Father and by Jesus Christ.

If the basis of this solemn declaration be delusion or illusion, if Joseph Smith intentionally or involuntarily thus proclaimed a falsehood, in short, if he was himself mistaken and was to others a deceiver, then the Church of Jesus Christ of Latter-day Saints is the embodiment of hypocrisy and deceit.

On the other hand, if the testimony of the boy, if the life-work of the man, with its tragic close in the cruel scenes of martyrdom—if these be genuine and true then the perpetuity of the Church is assured, its bold claim as the repository of the Holy Priesthood is proved, its authority is vindicated and its sanctity confirmed.

The evidence of divine authority in the work established by Joseph Smith, and of the justification of the claims made by and for the man, may be summarised as follows:

(1) Ancient prophecy has been fulfilled in the restoration of the Gospel and the reestablishment of the Church of Jesus Christ upon the earth, through his instrumentality.

(2) He received by direct ordination and appointment, at the

hands of those who were empowered in former dispensations, the authority to minister in the various ordinances of the Gospel.

(3) His possession of the power of true prophecy and of other spiritual gifts is abundantly shown by the results of his ministry.

(4) The doctrines he taught are both true and scriptural.

While few people outside the Church have had much to say in commendation of this latter-day prophet, it is interesting to note that there are some honourable exceptions. Josiah Quincy, a prominent American statesman, made the acquaintance of Joseph Smith a short time before the latter's martyrdom; and after the tragic event he wrote as follows:

It is by no means improbable that some future text-book, for the use of generations yet unborn, will contain a question something like this: *What historical American of the 19th century has exerted the most powerful influence upon the destinies of his countrymen?* And it is by no means impossible that the answer to that interrogatory may be thus written: *Joseph Smith the Mormon Prophet.* And the reply, absurd as it doubtless seems to most men now living, may be an obvious commonplace to their descendants. History deals in surprises and paradoxes quite as startling as this.

The man who established a religion in this age of free debate, who was and is to-day accepted by hundreds of thousands as a direct emissary from the Most High—such a rare human being is not to be disposed of by pelting his memory with unsavory epithets. . . . The most vital questions Americans are asking each other to-day have to do with this man and what he has left us. . . . Burning questions they are, which must give a prominent place in the history of the country to that sturdy self-asserter whom I visited at Nauvoo.

Joseph Smith, claiming to be an inspired teacher, faced adversity such as few men have been called to meet, enjoyed a brief season of prosperity such as few men have ever attained, and, finally, forty-three days after I saw him, went cheerfully to a martyr's death. When he surrendered his person to Governor Ford, in order to prevent the shedding of blood, the Prophet had a presentiment of what was before him. "I am going like a lamb to the slaughter" he is reported to have said "but I am calm as a summer's morning. I have a conscience void of offence, and shall die innocent."—JOSIAH QUINCY'S *Figures of the Past*, p. 376.—J. E. T.

AMERICAN INDIAN OF THE HOUSE OF ISRAEL

THE ORIGIN of the American Indian is a subject of perennial interest and concern to ethnologists. What was once a theory has now come to be widely accepted as a fact—that the Indian tribes are descendants of Asiatic ancestors, who in all probability were Israelites, or, in the broadest sense of the term, Jews. Believers in the *Book of Mormon* have no doubts in the matter, for that record sets forth with circumstantial detail the migration of colonies directly from Jerusalem to the Western Con-

tinent. As a result of recent investigations conducted under the auspices of American institutions of recognised standing, many interesting statements have been given to the Press. The following has been accorded space in several American journals, and is here reproduced with editorial caution against accepting inferences as demonstrated facts. It is to be hoped that through the official reports to appear later, more definite information will be available.

Tucson, Arizona, December 14.—The American Indian is of Semitic origin.

Roman legionnaires, centuries ago, roamed and fought on Arizona deserts!

And these Romans, in turn, were destroyed long before the coming of the "Spanish conquistadors."

These are some of the startling theories being advanced here to-day, following the remarkable discoveries of archaeologists from Princeton, the University of Arizona, and other colleges, who have been making secret excavations for a year on the ranch of Thomas Bent, nine miles from here.

Lying six feet beneath an almost solid layer of desert limestone, the excavators have unearthed weapons bearing Roman and Jewish inscriptions. With them have been found religious symbols, crosses and batons, also inscribed in Jewish and Latin phrases, some of them singing the praises of Israel and Rome.

Scholars here to-day were inclined to believe the recent finds have established the origin of the American Indian. The relics, they say, furnish indisputable evidence that the Indian is of Semitic origin.

It is claimed, moreover, that the discovery of the relics has definitely established that a race of early Mediterranean people crossed the Atlantic to America, and either subjugated or allied themselves with the natives to such an extent that a powerful province of the Roman Empire was formed and ruled over by them for several centuries.

A SUMMARY

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, claiming to be all that its name expresses or logically implies, holds that its special mission in the world is to officiate in the authority of the Holy Priesthood by proclaiming the Gospel and administering in the ordinances thereof amongst all nations, and this in preparation for the approaching advent of the Lord Jesus Christ.

Besides its missionary labour among the living, the Church, true to the commission laid upon it by divine investiture, is continuously engaged in vicarious service for the dead, administering the ordinances of salvation to the living in behalf of their departed progenitors. Largely for this purpose the Church constructs Temples, and maintains therein the requisite ministry in behalf of the dead.

In the carrying out of the work committed to it, the Church is tolerant of all sects and parties, claiming for itself no right or privilege that it would deny to individuals or other organisations. It affirms itself to be *the Church of old*, established anew. Its message to the world is that of peace and good will—the invitation to come and partake of the blessings incident to the new and everlasting covenant between God and His children. Its warning voice is heard in all lands and climes: “Repent ye! Repent! For the Kingdom of Heaven is at hand.”—J. E. T.

THE GOSPEL AND THE HOME

ELDER JAMES K. KNUDSON

TO THE TRUE FOLLOWERS of the restored Gospel of Jesus Christ the word “home” carries weighty significance. Its meaning is higher than simply one’s dwelling place, the abode of one’s family, or one’s native land. Home, to a Latter-day Saint, is more than a seat or a habitat. Some connect the thought of natural abundance with the home, but natural abundance is not the dominating factor in real homes, unless it be an abundance of those spiritual gifts and elements that perfect the worthy ideals and better the lives of the occupants.

One creates within himself a reverential regard when he thinks of the home as a sacred institution. Divine feelings are aroused when it is respected as an abode where the most hallowed associations and the holiest responsibilities are realised. It has been well called “the seeding place of virtue.” Civilisation’s roots are firm in its fertile soil absorbing nourishment for the tree of humanity. Laws of nations are but rescripts of its domestic codes. Words and doctrines from the fireside shape the destinies of empires.

We readily perceive the major role the home plays in affairs of men. However, homes assume quickly the atmosphere created by their inmates. Has the reader ever sought a new abode, we’ll say a house to rent, and noticed on entering the place the atmosphere thereof. As soon as the portals of the door are passed impressions register on the mind, of gloom or terror, complacency or peace. Deductions are readily made from stray articles or objects noticed, which justify the impressions. A gambling card on the table, a cigarette stub in the corner, perchance a torn leaf from a famous author, or a child’s toy constitutes confirmatory evidence as to the character of former or present tenants. But the real basis of judgment is the very air that permeates the dwelling place, created by the occupants themselves. Evil-doers leave sinful tracks and traces of their ways; righteous lovers endow their abodes with wholesome influences. For instance:

Hospitals and asylums have an air of affliction, prisons reek with the spirit of sin in leash, many hotels impart a business-like atmosphere of hurry-come hurry-go type; and so man's places of abode are made pleasant or repulsive, inviting or repellent by man himself. The peasant's hut may rival the most elaborate mansion in home spirit, palaces may be reduced to the basest level; both conditions are predicated on the lives and actions of those who dwell there.

The logical conclusion, then, is that a set of rules is needed to standardise and perfect the lives of men. The Gospel of Christ furnishes that code. Panper or millionaire, king or serf, employer or employee, group in equality under its banner. The home is the foundation of civilisation; a wholesome atmosphere supports the home; the occupants create the atmosphere; and the gospel message acts as their prompter toward high ideals and goodly works.

There are many homes that are torn asunder by division. Family members are in strained relations one with another, which suppress harmony and establish dissension. The Saviour realised what division and family jars meant. When the scribes accused Him of casting out devils by the prince of devils He confounded them with His remark: "If a house be divided against itself, that house cannot stand." The word of the Lord in modern revelation to certain of His servants admonished them to set in order their houses, which had become disrupted. The Lord is not pleased with internal discord in the home, and His mouthpieces on earth to-day cry loudly against it—heed them!

The views of family relationships held by the Latter-day Saints are broad. To us the duration of kinship is not limited to mortality; but the knowledge that the protecting arms of family ties reach beyond the grave strengthens the tranquillity of the home on this side of the veil. If we prove successful homemakers here, we are preparing for ourselves mansions in heaven, and at the same time are getting the most out of this probation.

We recommend living the Gospel as a panacea for the ills that afflict domestic abodes. What ointment is to a festering sore, what liniment is to a pulled ligament the Gospel is to strained family relations. Its precepts incite actions that will lead to complete recovery and happiness.

"MORMONISM" is definite and incisive in its claims. It speaks to the world in no uncertain tone. Its voice is virile; its activities are strong. It presents an unbroken front and is unafraid. Its attitude is not hostile, though strongly aggressive. Its methods are those of reason and persuasion, coupled with a fearless affirmation of testimony as to the surpassing importance of its message, which message it labours to convey to every nation, kindred, tongue and people.—J. E. T.

ENEMY AND DESTROYER

THE FOLLOWING PARAGRAPHS are excerpts from *Discourses of Brigham Young*, who was the second President of the Church of Jesus Christ of Latter-day Saints.

“Who owns this earth? Does the Devil? No, he does not, he pretended to own it when the Saviour was here, and promised it all to Him if He would fall down and worship him; but he did not own a foot of land, he only had possession of it. He was an intruder, and is still; this earth belongs to Him that framed and organised it, and it is expressly for His glory and the possession of those who love and serve Him and keep His commandments; but the enemy has possession of it.”

“I frequently think of the difference between the power of God and the power of the Devil. To illustrate, here is a structure in which we can be seated comfortably, protected from the heat of summer or the cold of winter. Now, it required labour, mechanical skill and ingenuity and faithfulness and diligence to erect this building, but any poor miserable fool or devil can set fire to it and destroy it. That is just what the Devil can do, but he never can build anything. The difference between God and the Devil is that God creates and organises, while the whole study of the Devil is to destroy. Every one that follows the evil inclinations of his own natural evil heart is going to destruction, and sooner or later he will be no more. I pray you Latter-day Saints to live your religion.”

“The Devil delights in the work of destruction—to burn and lay waste and destroy the whole earth. He delights to convulse and throw into confusion the affairs of men, politically, religiously and morally, introducing war with its long train of dreadful consequences. It is evil which causeth all these miseries and all deformity to come upon the inhabitants of the earth. But that which is of God is pure, lovely, holy and full of all excellency and truth, no matter where it is found, in hell, in heaven, upon the earth, or in the planets.”

“The adversary presents his principles and arguments in the most approved style, and in the most winning tone, attended with the most graceful attitudes; and he is very careful to ingratiate himself into the favour of the powerful and influential of mankind, uniting himself with popular parties, floating into offices of trust and emolument by pandering to popular feeling, though it should seriously wrong and oppress the innocent.”

“Let a Saint diverge from the path of truth and rectitude, in

the least, no matter in what it may be, in a deal with his neighbour, in lusting after that which is not in his possession, in neglecting his duty, in having an over anxiety for something he should not be anxious about, in being a little distrustful with regard to the providences of God, in entertaining a misgiving in his heart and feeling with regard to the hand of the Lord towards him, and his mind will begin to be darkened."

"Evil is with us, it is that influence which tempts to sin, and which has been permitted to come into the world for the express purpose of giving us an opportunity of proving ourselves before God, before Jesus Christ our Elder Brother, before the holy angels, and before all good men, that we are determined to overcome the evil, and cleave to the good, for the Lord has given us the ability to do so. Consequently, when the evil is present with me, I have a little fighting to do, I must turn and combat it until it is eradicated from my affections, as well as from my actions, that I may have power to do all the good I wish to perform. Every person is capable of this, all can bridle their tongues, and cease from every evil act from this time henceforth and forever, and do good instead."

FROM THE MISSION FIELD

Doings in the Conferences: *Leeds*—The Halifax Branch held a semi-annual conference February 21st; the theme of the Sunday School session was "Christ Died that Men Might Live"; President George T. Harrison and Elders M. Edward Williams, John N. Fraser and James B. Collyer were the speakers.

Liverpool—An inspirational baptismal service was held at Liverpool, Liverpool Conference, on Saturday, February 20th; five candidates were baptised by Conference President Virgil M. Groo and Mission Secretary J. Howard Cook, and confirmed by the Elders of Mission Headquarters and Liverpool Conference. Elders George C. Mann and Jesse R. Smith gave short talks on the ordinances of baptism and the laying on of hands for the gift of the Holy Ghost.

Manchester—The Traveling Elders of the Manchester Conference met in a Priesthood meeting on February 13th; President James E. Talmage was in attendance and gave many valuable instructions, encouraging the Elders to pursue further the good work they so favourably reported. The same day a baptismal service was held at Manchester; five candidates were baptised by Elder Jesse N. Decker and confirmed by President Talmage and the Conference Elders; an impressive discourse on the significance of baptism and the Holy Ghost was given by the Mission Presi-

dent. He also spoke at the Sunday meetings the day following, as did President Alvares H. Parry also.

Nottingham—The Nottingham Branch entertained a large gathering at a well arranged social February 20th.

Scottish—The Glasgow branch tendered Elders LeRoy D. Tingey, who is leaving soon for his American home, and Orson H. Pratt, who has been transferred to Nottingham, a well attended farewell social, on February 23rd.

Ulster—A farewell social was held in the Belfast Branch on February 15th complimentary to Elder Ellis L. Rees, who has left Ireland preparatory to returning to his American home.

Words from the Workers: The gospel work is progressing very well in the Norwich Branch since the dedication of the new chapel. More interest is manifested by the resident members; the attendance at meetings and the number of investigators present have shown increase. The Elders are meeting with excellent success in their tracting, especially in new fields; several report that small amounts of money have been given them to help them on their way.—*From President Leland N. Wight, Norwich Conference.*

We note a marked and steady increase in attendance of both resident members and investigators at our various meetings in the chapel recently dedicated in the Kidderminster Branch.—*From President Milton England, Birmingham Conference.*

A spirit of encouragement and an attitude of cooperation have served to double the enthusiasm among the Elders. This condition has been markedly manifest during the past two months, and much conscientious and energetic work is being done.—*From President James H. Bowns, Sheffield Conference.*

Progress in the Welsh Conference seems to come slowly, but conditions have improved during the last year. A concentrated effort is being made to hold frequent cottage meetings in the homes of members in outlying districts. The cooperative work of the Elders is commendable.—*From President Peter J. Clarke, Welsh Conference.*

Generally speaking, conditions in this Conference are favourable. We feel that considerable good is being accomplished: this because we are getting the gospel message before many new investigators.—*From President LeRoy E. Peterson, Bristol Conference.*

Our labours in the country districts near Lurgan, Ireland, have been very enjoyable. Tracting is much different than in the cities, being made better by the humbler and more religious class of people. We have made many friends; and gospel conversations with sincere people have been plentiful. Our testimonies are growing daily.—*From Elders Ellis L. Rees and Cyril P. Maughan, Ulster Conference.*

A REAL FRIEND IS--

ONE WHOSE GRIP is a little tighter,
 One whose smile is a little brighter,
 One whose deeds are a little whiter,
 That's what I call a friend.

One who'll lend as quick as he'll borrow,
 One who's the same to-day as to-morrow,
 One who will share your joy—and sorrow,
 That's what I call a friend.

One whose thoughts are a little cleaner,
 One whose mind is a little keener,
 One who avoids those things that are meaner,
 That's what I call a friend.

One when you're gone will miss you sadly,
 One who'll welcome you back again gladly,
 One who though angered will not speak madly,
 That's what I call a friend.

One who is always willing to aid you,
 One whose advice has always paid you,
 One who's defended when others flayed you,
 That's what I call a friend.

BURROUGHS

DEATH

SANDS—Sister Catherine Sands, of Glasgow, Scottish Conference, died February 17th. Sister Sands was baptised on December 15th, 1894. Funeral services were held February 19th, at which President Reed E. Callister presided and spoke. Elder J. Earl Wardle dedicated the grave.

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LIVERPOOL

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF
 LATTER-DAY SAINTS IN GREAT BRITAIN